THE LIFE OF BOETIUS,

Recommended to the AUTHOR OF THE

Life of Julian,

Flebilis heu mœstos cogor inire modos.
Boet. Consol. Phil. lib. 1.

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TO THE READER.

THo' Loyal *Heraclitus* (who underſtands *wit* as well as any, and has ſhow'd it alſo, to the coſt of many a Seditious and wretched *Fop*) thought ſome months ago, with his Friend Mr. Earneſt, *that telling of ſtories is a dull ſort of mirth*; Yet I know he cannot but grant, that the alternate way is (to uſe Mr. *Bays's* happy expreſſion) *extremely Obliging and Civil*; and Civility, we ſee, is a *Virtue* has been highly eſteem'd, and with the niceſt exactneſs practic'd by the *Pacqueteers*, *Mercuries*, and reſt of the SOBER and Obedient *Authors* of the Times.

Meeting therefore t'other day with *JULIAN's* SQUIRE, who (to honour *Chriſtianity* in general, and to ſhew alſo in particular, *His* and his *Parties* Principles of *Obedience*) gave me the *Recital* of his *Maſter's* LIFE and *Adventures*: I could not (methought) without an unpardonable Rudeneſs and Ingratitude, omit longer the telling of my *Story*, which happened in a Town which this *Godly Prince* once govern'd, and about an Age or two after his *Religious* and *pious* End. The *Squires Account* is, God be thanked, now public enough, and evinces ſtill further the *Infatuation* and *Folly* of the *Cabal*, even as to the very thing they ſo earneſtly deſign; for without

out a particular and Divine *Judgment*, how can it be conceiv'd, that they who ſeem'd to idolize *Oates* and *Bedloe*, as men of *Probity*, and the true *Saviours* of the *Nation*, ſhould ſtill ſtrive, by odious *Reflections*, and their other vain *Inſinuations*, to draw His *Royal Highneſs* within the Verge of the *Plot*, tho' contrary to the *Oaths* even of theſe two Witneſſes? Muſt not this Proceedure therefore bring afreſh into mens minds the buſineſs of DON JOHN, and PRESTON the *married Prieſt*, with the other *Contradictions* which are laid to the *Doctor*'s charge by the * *Papiſts*, out of every Printed *Tryal*? Will not this too give them a new occaſion to tell us, how *Bedloe* ſwore (at his Examination before the *Secretaries of State*) *That he knew nothing of the Plot*; as alſo, that, not having matter enough for a *Charge* againſt *Whitebread* and *Fenwic* in one Tryal, he ſwears them both Guilty in the next, of the higheſt *Treaſons* imaginable? Nor will theſe Popiſh *Whipſters* fail again to rub up our Memory, with the 2000 *l.* offer'd him for his meer help to carry away * Sir *E. Godfrey*'s Body, and then flop us in the mouth with their Remarks, and twit us, that, according to his own Teſtimony, there were (beſides *thoſe* who were ſaid to do the thing) as *many other perſons then in the Room*, when the

* Compend. Staff. Memoirs, &c.

* Hill's Try. p. 32.

* ib. p. 31.

Jeſuits

Jesuits show'd him the *Corps*, as could have in a night convey'd it, and more *Bodies* than one, to the design'd place or station. Thus do these phrantic *Scriblers* give fresh cause of discourse, and consequently, pull down what they would fain set up; and, in their own terms, *blacken and defame the very Justice of the Nation*. But what wonder is there of it, when now, by woful experience, we see, no *Witness*, *Jury*, *Court*, *Judge*, *Parliament*, *Law*, or *Magistrate*, can be so Sacred, that will not be presently blasphemed, if they sute not with their Gust and Humour? This is the Treatise, (I mean that of JULIAN) which is so particularly recommended to us by CARE; a wretch that has not only croak'd, and disgorg'd the utmost *Venom which his feeble and macerated Maw could distill against so many of the best of the *Gentry*, and so many of the greatest of the *Peers*, but against the *present Heir to the Crown*, nay against the very *Kin-ship* it self. This is also the *Book* which CURTIS so often advertizes us of, and *vindicates* too; a Villain that durst (to the amazement even of the Anarchical & Factious) *bid a* POX *on His* Highness, in his public * *Mercury*, or Intelligence. Since then the *Subversion of the Government* is evidently meant by their endeavouring to brand, and lay aside this *Illustrious Prince*;

*vid. Courant alla long, & even lately Num. 34.

*N. 159.

*N. 155.

Prince; for when once *Kingſhip* (as has been often happily hinted) becomes *Elective*, why may not the next VOTE, upon any new Freak (beſides a long Train of other Miſchiefs) be for a *new Line*, or even down-right for a *Democracy* and *Commonwealth?* I ſay, ſince this is the Intrigue, and the word *Popery* the Incantation to bewitch the Inconſiderate: I doubt not but all good men will now look upon this *Mormo*, or frightful *Repreſentation*, with the ſame Contempt that the *Movers* of the *Machine* do themſelves; For beſides the Laws, which ſecure the Eſtabliſhed *Religion*, there are not, we know, (as appears by the ſurvey made ſome few years ſince) *above Twenty Thouſand Papiſts, or thereabouts, of all Sexes and Sizes, in the Kingdom*; So that, if thoſe who are fit to fight were even together, and in *Arms*, Fifteen hundred Diſciplin'd *Soldiers* would cut them all to pieces. Theſe impudent and Sedious Deſigns, upon pretence of *Popery*, brings therefore to the remembrance of many, the Loyalty of the *Popiſh Party*, during *This* and the late *King's* Miſfortunes; which makes it to be often queſtion'd, whether they are generally ſuch *Traytors*, as ſome would have them thought? nor does it add a little to the doubt, when they find, in the preſent Purſuit, the *deepeſt-mouth'd Hounds* to be the *Regicides*, and thoſe that (without Palliations and Goodmorrows) *ſtrike at the*

Root

Root and Life of the Monarchy. For my own part, I intend by no means the Defence of the *Popish Religion*, and beseech God to let the whole Crew see all the *Errours* of it; but if *Retaliation* and *Justice* to our fore-mention'd *Historiographer*, prove by chance serviceable to their Temporal Concerns, much good may do them; for no honest man (tho' never so scrupulous, will desist from prosecuting a *Burglary*, because the *Jews* or *Pagans* who live among us may chance to sleep the quieter and safer for it; And who, but a new-pretending *Patriot*, will countenance *Ryots*, and the breach of the Peace, that the *Matrons* and *Virgins* of *Whetstones-Park* may be the surer (forsooth) to be disturb'd in *Easter* and *Whitsun-weeks*. All that I have here further to acquaint the *Reader* with, is, That, had there not been already so many smart and excellent *Reflections* on this *Profligate* and APOSTATE-*Writer*, yet I should never have troubled my self with any further dissection of his idle and malicious Lucubrations, than the thus giving him *Story for Story*, with a Comment.

THE

THE LIFE OF Boetius.

THE *Calamities* which *Italy* (that Beautiful and Fertil part of the *Univerſe*) Suffer'd in the *Fifth Century* from the *Incarnation*, were ſo great and ſo many, that the *Antient Hiſtorians* look'd upon them as unparallel'd; and certainly they had ſome Reaſon to think ſo, it having been the *Theatre* on which all (that even their *Poets* could fancy Diſmal by the Ravage and Inhumanity of ſeveral *Barbarous People*) was then really

The Miſeries of Italy.

represented. The **Murders** men saw, the **Sales** and **Sequestrations** they felt, and the **Slavery** they were reduc'd to, want still perchance a *Pen*, fully to express them; for tho they had not * **Six** *new Masters in one Year*, (as was the *Fate* of a still *Fortunate* and *Glorious Isle*, if it truly knew its own Happiness) yet they enjoy'd even in their own Memory (as appears by *Prosper Aquitanus*, *Palmerius*, and other *Chronologists*) the pleasure of as *many Inroads*, each *Conquerour* differing in his Interests, tho never in his Pretences and Fury. *Alaric* and his *Goths*; *Attila* the *Hun*; *Genseric* the *Vandal*; *Bigorus*, King of the *Alani*; and *Odoacer* with the *Heruli* (treading as it were upon the heels of each other) acted here their *Monstrous* Parts: Nor did some of them fail, (as * *Jornandes* well notes) in the midst of

* 1. Rich. Cromwel, 2. *Rump.* 3. *Com. Safety*, 4. *Long Par.* 5 *Free Par.* 6 K. Ch 2d. *From* May 59. *to* May 60.

* De Rebus Goth.

of their *Depredations* and *Cruelties*, to vaunt, *That Heaven had put them on the Employment*; that is to say, In the phrase of their *younger* Brethren; *They came to do the Work of the Lord*; and if so, They were, doubtless, very far from the *Curse* of *Performing it negligently*. In fine, *Theodoric* the *Brave* (and thus He is esteem'd by * *Cassiodorus*, * *Ennodius*, and many of the *Writers* of those times) came not only with his *Ostrogoths*, and a drawn Sword to Crop this kind of *Rump* or *Fag End* of these Wild *Peripatetics* and *Wanderers*, but with a *Title* also; for *that Kingdom was formally given him*, (as *Paulus Diaconus*, and * *Sigonius* mention) by *Zeno* the *Eastern Emperour*; who, (being yet a Living Member of that mighty *Eagle*, which once stretcht her Victorious Wings over the best Part of the habitable Earth)

* Chron. & lib. Var.
* Vit. Sym.

* De Occid. Imperio lib. 15.

thought He had ſtill, at leaſt, the *Advouzon* and *Preſentation* to the *Weſt*. The Fortune of this Martial Man anſwer'd expectation; nor can any body in few Words expreſs fuller the *Happineſs* of his *Arrival*, than *Heylin* does, when he tells us, * *That He reduc'd* Italy *which before was the* Thorough-Fare *of the* Barbarous Nations, *and ſo* diſorder'd *by the frequent* Inundations *of* Luſt *and* Rapine, *to ſuch a* peaceable and ſettled Government, that they quite loſt the Memory of their former Miſeries.

*Geog. Ital lib. 1.

Theodoric reſtores happineſs to Italy

The *Entry* alſo of this *Monarch* into *Rome*, was correſpondent to the high Eſteem the World had of him; for tho that *City* ever ſurpaſt all others in the glorious *Reception* of her great and Famous *Commanders*, yet now (as the ſame *Sigonius* words it) * *Her Citizens did even out-do themſelves*; ſo that in ſhort,

His glorious Reception, and Entry into Rome.

* De Occid. Imp. lib. 16.

ſhort, He was received with all the *Acclamations and Applauſe that could poſſibly be expreſt by Art as well as by the Paſſions of the Inhabitants.*

'Tis true, *Theodoric* was a *Goth*, and therefore the *Pope* and He were not of a *Communion*; but happening to be a Generous Prince, and declaring himſelf a *Friend* and *Patron* to every *Honeſt Chriſtian*, all Peace and Concord enſued. Nor did his Actions and Words differ, ſince in the very choice of his Officers and great *Miniſters* of *State*, he conſidered not *Parties*, but the *Merits* of his Subjects; and ſo among others, fixt upon *Boetius*, notwithſtanding his *Education* and known *Zeal* for the *Roman Religion.*

Theodoric *a Friend to all Honeſt Chriſtians*

Boetius was a Man (if we conſider the *Antiquity of his Houſe*) equal to *Rome* her ſelf, and deſcended alſo from *Anceſtors*, not

Boetius's *Quality & Family.*

inferior to any of her greateſt *Heroe's*; for being a *Manlius*, he was of a prime *Conſular Family*, and which is more, *Heir* to the Illuſtrious *Marcus*, who, by preſerving the Capitol, *reſcu'd* not only the Standard or *Imperial Enſign*, but *ſav'd* the very Life it ſelf of the *Government*. He had alſo the ſame Blood warming his Charitable Breaſt, as ran in the Veins of the Renowned *Torquatus*; who tearing from the neck of his Conquer'd Enemy, the *Chain*, or Emblem (tho of *Gold*) of the *Servitude* which his *Countrey* might have fallen under, made himſelf by that Bravery, *Author*, as it were, of a *Magna Charta*; ſhewing alſo all along the Paſſion he had for their *Liberties*; for Worthy Men, are ever truly Solicitous of their Fellow Subjects *Freedom*, and ſtill promoting (without By-Ends) all their *Juſt Rights*

M. Manlius *ſaves the* Standard, *and* Life *of the* Govern*ment.*

Torquatus *an Enemy to the Peoples Slavery.*

Rights and *Priviledges* Imaginable.

'Twere endleſs to repeat the *Benefit*, which the whole *World* (being at laſt in a manner ſubject to this Triumphant *City*) muſt needs receive by the *Example* and *Conduct* of this thrice *Noble Clan*, that did Juſtice even upon it ſelf, by chaſtiſing a *Child* who preferr'd (as * *Livy* ſhows) the *Capricios* of his own *Humour* before *Authority*. A *Great* and a *Roman* Action it was; notwithſtanding our modern *Romaniſts* (in their *Brags*) pretend to it, as boaſting they are all, not only *Obedient* (as far as *God* Commands) to their *Spiritual Governours*, but that their ſaid *Governours* are as *Circumſpect* and as *Severe* too, againſt the *Fanatical Illuminati*, or Pretenders to *Shams* and *Miracles* among themſelves, as againſt thoſe, they term *Aliens*, and

Strict Paternal Juſtice.

* Lib. 1. Dec. 8.

Popiſh *Brags.*

out of the *Houſhold* of *Faith*. This *Manlian Impartiality* (which is cry'd up by ſeveral *Antient Authors*) pleaſes *Florus* ſo well, that he ſays, * *Quis Hoſtem mirabitur*, &c. *Who could wonder, that* Rome's *Enemies ſhould yield, when ſhe had ſuch Generals?* Nay, *Livy* in the 9th. of his 1ſt. *Decad.* repreſents the ſaid ſtrict *Father*, as a *Captain*, *That would have given check to* Alexander *himſelf, had his Courſe been* Weſtward; a Man able, it ſeems, to ſtop that Progreſs, which *Novelty* and ſudden *Accidents* ſtill bring upon an *amaz'd* and *unthinking* People.

* Flor. lib. 1. cap. 14.

Boetius's *Virtues.*

Boetius being thus ſupereminent by the *Antiquity*, *Fortitude*, and *Conduct* of his *Family*; no body can deem it ſtrange, his Perſonal *Virtues* were tranſcendent; for he was, as all *Writers* confeſs, *Wiſe* like an Oracle; *Skill'd* (as another *Moſes*) in all the *Learn-*

Learning of the Egyptians; and of a *Piety* becomming a ſincere *Profeſſor* of the *Holy Goſpel*. His *Rhetoric* was alſo of a piece, with his other *Sciences*, ſo that the *Senate* choſe him, of all her *Eloquent Members*, to Complement the *King* in a ſet *Oration* at his *Arrival*; which (tho it be loſt) is excellent, we are ſure, by being of his *Compoſition*, and eſpecially ſince it brought him into his *Sovereigns* good *Graces*, who ſoon afterwards found out his many and Matchleſs *Qualities*.

Theodoric's *Favours to the Church.*

Theodoric (as I ſaid) was a *Chriſtian Prince*, of a *healing Temper*; and knowing beſides, that at the *Long Run*, the *Government* ſtill loſes by *Jarrs* in *Religion*, ſteer'd on a contrary *Rhumb* to the malicious JULIAN; for inſtead of *putting Altar againſt Altar*, (as was the Cuſtom of that *Hater* of the *Chriſtian Name*) *he compos'd even*

even the Papal Schism *of* Symmachus *and* Laurentius, as may be seen in * *Anastasius*, *Bibliothecarius*, and others; which plainly shows, *That a gallant and well meaning Prince, may* (*not only in* Italy, *and* Scotland, *but in* England *also*) *deserve the Thanks of the Reverend Bishops and Clergy for his Patronage, tho he and they should chance to differ in some Points of Faith.* Neither did he acquiesce in this one *Act*, but heartily carest all the good *Prelates* who made application to him: So that *Epiphanius* Bishop of *Pavia*, and St. *Laurence* of *Milan*, coming as *Intercessors* for some of their *Flock* (who had contrary to the *Edicts*, Shelter'd several of the *Heruli*, or Inveterate *Whigs* of that Age) receiv'd particular *Favour*, and a very gracious *Answer* from him, as * *Baronius* shows at large out of *Ennodius*.

* An. 498. vit. Sym.

* An. 494. 32.

And

And here we may further add, that he not only made this *Epiphanius*, with *Victor* Bishop of *Turin*, his *Embassadors* to the *Burgundian King*; as the said *Authors* have it, but constituted (as *Cousin* relates) St. *Severin* his *Almoner*, to distribute money among the *Poor*, that had much suffered by the Quartering of his Army. Nay *Anastasius* owns him as a *Benefactor and Bestower of rich Gifts on the* Vatican *it self*. Nor was *Theodoric* any *Laodicean* or *Luke-warm Prince*, but on the contrary the great *Defender* of the *Gothic Faith*, as plainly appears by his Eager *Declarations*, as soon as this *Emperour* discountenanc'd that *Religion* in the *East*. Thus then we still see, *That the differences in Worship do not always alienate a Monarchs Heart from his dissenting Ecclesiastics, and, consequently, that a Princely and Mag-*

* Ibid.

* *Holy Court, Life of* Boetius, *Sect.* 4.

* An. 523. Vit. Hormis.

Magnanimous Subject may retain a Tenderneſs for his Fellows, even when they are not of his Sentiments and Opinion in Spirituals.

Boetius *much Honour'd by* Theodoric.

Boetius, (as I hinted) being now known, was preſently highly honour'd, and all the Truſt impos'd in Him, that a Knowing *King* uſually puts in a Wiſe and Faithful *Miniſter*. The buſineſs of *State* too proſpering not a little (as ſeldom it miſcarries in good hands) *Theodoric* increaſt even his Eſteem of him, and therefore gave daily freſh marks of his Royal Munificenſe and Bounty, as may be amply ſeen in * *Cauſinus*. But what is durable in this fleeting World, where often *Miſtakes*, but oftner *Envy* ruins? *Envy* is of the *Baſtard* line, *Emulation*, that Spur to *Virtue*, being the *Legitimate*; nor goes ſhe ever alone, as having *Malice* and *Cruelty* ſtill about

* Sect. 5.

about her, for her chief Companions and Councellors. These were the Furies that vow'd the incomparable *Boetius*'s Overthrow, and therefore presently distill'd their venom into the susceptible minds of *Triguilla* and *Conigastus*, two Eminent *Goths*, and the first of them in high Favour with the *King*; for he was *Præpositus Regiæ Domus*, as the said * *Boetius* himself stiles him, to wit, *Superintendent of his Royal House and Expence.*

Boetius's *Enemies.*

'Twas now according to * *Sigonius*, the year 525. which *Baronius* precisely calls the Thirtieth of *Theodoric's* (yet Quiet and Flourishing) *Reign*, when the black *Cloud* began to gather, and becoming at last a mighty Storm, it brought Ruin along with it, to the *Innocent*, and no little Trouble even to the *King* and *Kingdom.*

* De Consol. lib. 1. Prosa. 4.

* Lib. 16. *The Storm begins in the* Thirtieth *of the Kings Reign.*

'Twas

'Twas in this year also when the *Active* and *Potent Justin* (and *Princes* of that *Calibre* prove ever by the *Umbrages* they give, uneasie to their Neighbours) made his *Edicts* (as * *Baronius* writes) against the *Manichæans*, *Pagans* and some other *Dissenters* in his Dominions; which doubtless soon alarm'd the *Italian Goths*; for being ever sollicitous for their *Brethren* there, (as may be seen in *Theoderic's Negotiations* with the *Emperour*) they could not but apprehend, that the Laws would in conclusion reach their said *Brethren*; and so *de facto* it happen'd the very following year.

* An. 523. 13.

The Goths *apprehend a Persecution in the* East.

These *accidents* prepossessing not a few, and with them *Theodoric* also, *Triguilla* resolv'd to strike while the Iron was hot; for he was often piqu'd by *Boetius*, *who severely* (as his own * *Writings*

Boetius *accus'd.*

* Prosa. 4. lib. 1.

tings ſhow) *reprehended him for ſeveral ill practices*; and particularly, according to *Cauſinus for adviſing the forcing the* Campanians, *in a ſcarce and wanting year, to ſell all their Corn at a low rate, for the maintenance of the Army*: an Oppreſſion which the very *Senate* (that ever wiſh'd its Disbanding) might perchance reſent, and conſequently puniſh to purpoſe. He went therefore, with *Conigaſtus*, to the *King*, and after many Preambles (to be ſure) of the great *vigilance* and *care* of his *Majeſties ſafety*, they told him of *a mighty* PLOT *againſt his Sacred Perſon and Religion*; adding, that * *Boetius ſtifled the Diſcovery*; Nay, that he was alſo in truth, the grand *Projector* and *Architect*. *Theodoric* ſeem'd greatly ſurpriz'd at the *Thing*, but much more at the *Author*, who had in ſo many *Hazards*, and in ſo many *Accidents*, ſtill ſhown the utmoſt *Loyalty* of

* Proſa. 4.

a *Subject*. After ſome pauſes, and that he was a little recovered, they aſſured him there was no room for doubting, ſince they had not only intercepted his *Trayterous Letters*, but that ſome of his *Partizans* had already diſcover'd the whole Scheme of the *Deſign*. Thereupon they acquainted him (as * *Cauſinus mentions*) *that the* Pope *and the* Emperour *were in it alſo*; and then, producing the forg'd, or *falſe Letters*, as * *Sigonius* truly terms them, they call'd in their *Witneſſes*; who being examin'd by *Theodoric*, alienated him in the end ſo far from *Boetius*, that, ſummoning the *Senate*, and acquainting them with the *Plot*, they took forthwith cognizance of that unexpected and ſtrange Affair.

* Sect. 5.

* Lib. 16.

Opilio

OPilio and BAſilius, (as * *Boetius* himſelf records) were the *Names* of the chief Accuſers; Names famous among the *Antients*, for their *Teſtimony* againſt this Renowned *Perſon*; and worthy to be conſidered alſo, by thoſe Learned *Caballiſts* of our Age, who Prying into the *Arcana* of the *Alphabet*, diſcover often (Men ſay) Strange Miſteries, even out of the *firſt Letters* of an *Appellation*. *The names of the Accuſers.* * Proſa. 4. lib. 1.

This dreadful *News* being once ſpread about the City, who can doubt but the King's Evidence were univerſally applauded and careſt, eſpecially the *Accuſation* being, as Affairs then ſtood, like *Manna*, reliſhing in every Palate. For many through their *innate Loyalty*, could not but be exaſperated to the utmoſt, at the meer Relation of *Theodo-* *The King's Evidence careſt.*

ric's Danger. Others were ſincerely concern'd about *Religion*, the late mention'd *Jealouſies* contributing alſo not a little to their Diſtemper. Some again had ſuch Chymerical *Idœas* of *Forfitures* and *Confiſcations* in their Heads, that no body is to wonder if they joyn'd in the *common Cry*, and *Relief*; Intereſt having often an Influence, we know, upon the beſt and juſteſt Balance. There were alſo great *Miniſters* of *State* we ſee, as *Triguilla* and his *Aſſociats*, who ſatisfy'd thus not only their privat *Revenge*, but hop'd to ſtart perchance a *New Hare*, to amuſe and divert the *Senate*, from reflecting on their ill *Conduct* and *Managery*. But who can we in all reaſon imagin ſo tranſported at the *King's* fam'd *Eſcape*, as the *pardon'd* and *lately Indemnifi'd Herali*, who forſooth in outward Profeſſion, were of the *Gothic Religion*, as

* *Gual-*

* *Gualterus* ſhows, and being always we may be ſure, on the catch (having according to * *Baronius* no ſmall *Party* in the *Kingdom*) could not but *Doate* on his *Royal Perſon*, with a modeſt but *True Proteſtant* Zeal and Paſſion.

* 5 Secul. pag. 369.

* An. 494. 32.

This Accident therefore put certainly that *dutiful Party* a-Gog; for what *Prerogative*, what *Heir* or *faithful Subject* to the *Crown*, cou'd now, they thought, ſtand the ſhock, when the vey noiſe of the Danger of *Liberty* and *Religion* was able to ruin and defeat all Oppoſition. Nay ſuppoſing a *Plot*, it would ſeem (they well knew) an *Injuſtice*, not to run down every body of the *Popes Communion*: So that at length no *Loyal* nor *Envy'd Goths* ſhould eſcape their hands, ſince (beſides the Power and Effect of down-right Lies) any *ordinary Alliance*, any *caſual*

The Joy of the Heruli

Converſation, or any *Neighbourly courteſie*, done to a *Romaniſt*, would be ground enough of *Clamour*; a *Monſter* not to be reſiſted, when once the Multitude, are throughly heated and enraged.

Poetius *found Guilty in the* Senate.

Thus then (according to all probable Conjecture by the Premiſſes) ſtood the People generally affected, (every body ſpeaking and none hearing) when *Boetius's* Affair was brought into the *Senate*; Nor cou'd *Magic* now, or any unlawful *Science* be needful to find the ſucceſs of it; for (as * *Cauſinus* to this effect aſſerts) *Part of the Members of that great Aſſembly, fearing to be deem'd Accomplices: Others being mortal Enemies to the Priſoner, and the Reſt following the Violence of the Stream and Torrent, all of them unanimouſly* voted him Guilty, notwithſtanding the *Experience* they had of his unparalled *Integrity*, and the

* Sect. 5.

in

inſurmontable *Objections* againſt the *Witneſſes*.

For firſt as to *Opilio* (tho I cannot poſitively ſay) that having *Perjuriouſly* accuſed others, He got out of *Priſon*, and ſo to a foreign *Convent* or *Religious Houſe*, yet * *Boetius* aſſures us, *That he fled (after many Miſdeeds) to the very Horns of the Altar for* Sanctuary, and *ſo Stole from* Ravenna *to avoid a Brand or Rogues Mark in his Fore-head, which otherwiſe he was to undergo.* In the next place as for *Baſilius*, the ſame unqueſtionable *Author* declares, * *That he was hunted for his Villanies from Court, being alſo over-loaden'd with many Debts.* Nay who can tell (if all Particulars had been examin'd and known) but he might have then been *Starving* in their *Marſhalſea*, or Common *Priſon*, even when the ſaid *Boetius* and his *Party*, were pretended to be moſt

What the Witneſſes were.

* Proſa. 4. lib. 1.

* Ibid.

Buiſy, and conſequently (beſides the *Fear* of him) to have ſtood in the greateſt *need* of his *Help* and *Service*.

Boetius ſent to Priſon.

Boetius being (as I mention'd) found *Guilty*, was preſently ſent to a cloſe Priſon at *Pavia*, his Virtuous *Lady* (according to * *Cauſin*) *getting only the Liberty of bidding him Adieu.* But never did he in the whole Courſe of his Life (after he had once dry'd up the Tears cauſed by ſo unexpected an Accident;) enjoy himſelf more than in that Confinement; for here he made his near *Approches* to his *Creator*; Here he *Storm'd* Heaven, and *took it by Violence*; and here alſo, in imitation of *Cicero* (who wrote of the *Immortality of the Soul*, upon the loſs of his beloved *Tullia*) did he compoſe, as * *Martianus* obſerves in his Life, that famous Treatiſe, *De Conſolatione Philoſophiæ*; a Book which ſhew'd

* Sect. 5.

* Vit. Boet.

ſhew'd the *Heathen* with what Tranſcendency and Charms, *Morality* could appear, when it once had the Advantage of the *Chriſtian* Dreſs, and which alſo diſcovers his own great *Innocence* and Candor; a *grand cauſe of his Writing it*, as the ſaid *Martianus* * declares.

* Ibid.

His *Cauſe* we ſee was *Hard* from the beginning, to the End; but of all the Particulars none ſeem'd *harder* to him, than theſe that follow; for ſpeaking of the *pretended Letters*, and conſequently of the other Accuſations, He uſes theſe Words * *Quarum Fraus aperta patniſſet, ſi nobis ipſorum Confeſſione. Delatorum (quod in omnibus Negotiis maximas vires habet) uti licuiſſet.* The meaning of which is; That could he have gotten *Copies* of his *Accuſers firſt Narratives*, *Informations*, *Depoſitions*, and ſuch like Confeſſions, and *Liberty to uſe*

His Complaints.

* Proſa. 4. lib. 1.

them, he would (by that most *Killing* and *convincing* Evidences *have made their Fraud and Perjury Manifest.* Then in the close of this *Section* or *Paragraph* He cries out, * *Videre autem videor nefarias Sceleratorum Officinas Gaudio, Lætitiaq; fluitantes; Perditissimum quemq; novis Delationum Fraudibus imminentem; jacere Bonos nostri Discriminis terrore prostratos; Flagitiosum quemq; ad audendum Facinus Impunitate, ad efficiendum vera Præmiis incitari.* That is to say (considering the Premisses) He could as it were *see* from his very Prison (so many hundred of Miles from *Rome*) how the *Nefarious* and *Profligate* Triumpht, how every *Miscreant*, stood racking his Fancy; for some new Project or other to accuse, *i. e.* how to be a *Principle*, or at least some *Collateral* and *By-Witness.* Again, *He saw how Good Men were confounded*

* Ibid.

founded and diſmay'd at the terrour of his hard chance; and laſtly, how the *Flagitious* were incited by Impunity to *dare at Villanies*, and then by Rewards to *effect them*. Theſe are ſome of his *Complaints*.

His Enemies having now (as they thought) gain'd the point, glory'd not a little in it; but preſently they felt themſelves at a ſtand, and uneaſie; for time ſetling the *paſſions* of the giddy *Mobile*, the *Artifices* of *Grandees*, with the *quality* and *contradictions* of the *Witneſſes*, began to be generally conſider'd and talk'd of. *The Witneſſes deemed Villains by the People.*

Cyprianus, a Fellow as villanous in his *Pen*, as Tongue, (but whether of the *Clergy* or *Laity*, Hiſtory is ſilent) was now own'd, as * *Cauſin* ſays, *to be the Forger of the Letters*; Nor do *Authors* mention how they came to be intercepted; therefore, in all probability, being directed to *Boetius* by the Cyprianus *Forger of the* Intercepted Letters.

* Sect. 5.

the *Conſpirators*, they privately gave notice that ſuch things were upon the *Road*, and ſo they were taken by *Authority*, in the hands of the *common Poſt*, or *Meſſenger*.

The King mov'd to order Boetius's *Execution.*

Theſe *free* and *public diſcourſes* of the people, creating in *Cypriaanus* and his *Partizans* much trouble, they by their *Patrons* attaqu'd the *King*; telling him no doubt, That his *Evidence*, or *Witneſſes*, muſt, by this Clemency, be either *vilified* and *disbelieved*; or that he himſelf would be deemed *Unjuſt*, or, at leaſt, negligent of his own, and his *Subjects* Safety; For, if *Boetius* were *Innocent*, why ſhould he be a *Priſoner*? If *Guilty*, why not *Executed* as a *Traytor*?

His life offer'd, if he would confeſs.

Theodoric upon this preſently diſpatch'd an *Officer*, to examine *Boetius* further, and to aſſure him, (as * *Cauſin* expreſly ſays) *That he ſhould find favour, would he declare*

* Sect. 7.

clare the particulars of the Fact alledg'd against him: If not, he was to prepare himself forthwith to die. But what thing in the world can we conceive able to elevate and transport the over-joy'd *Prisoner*, like this *Message!* For no sooner was it brought him, but, standing as it were on Tip-toes, and exulting in his unexpected good fortune, he look'd upon himself now in a much happier state, than in his former *Prosperity*; When, *after three* Consulships, *and the singular Tryumph of his two Sons, he was seated between them* (as all Authors have it) *in the open* Theatre, *to receive the applause and salutation of the people.* He therefore desired the King's *Officer* to tell his *Majesty*, **That his* Conscience *and* Age *were above* Threats *and* Allurements; *That there never having been a* Plot, *he could not tell him the* Particulars; *That he did infinitely rejoyce, that they now*

began

began to know his Accusers *so well, as to need* his Confirmation *of* their Testimony. Then, making a *Recapitulation* of their *Lives* and *Practices*, he declar'd he was ready for *Death*, as having long expected and desir'd that *happy day*. So that, being carried not long after to the *place* of *Execution*, and behaving himself there with the wonted *Gallantry* of a *Roman*, and the real *Piety* of a *Christian*, he had his *Head sever'd from his shoulders*.

He is beheaded.

Thus fell *Boetius*, Glorious in *Heaven*, and Honour'd here on *Earth*, by all that ever read his *story*, as appears by the *Dystic* and *Epigraphie* on his *Tomb*, which *Martianus* has (with other *Verses*) in his praise, recommended to Posterity.

His Epitaph.

Ecce Boethus *adest in Cælo magnus, & omni*
Perspectus mundo, mirus habendus homo.

Lo!

Lo! here entomb'd does Great
Boetius lie;
Great, when on Earth; now
Greater, in the Sky.

Nor did the *Ancients* ſtile him otherwiſe than a *Martyr*, as being not only put to death *Unjuſtly*; that is to ſay, in the *Scripture* phraſe, Propter Juſtitiam, for *Righteouſneſs-ſake*; as alſo, in Odium Fidei *upon the account of the hatred his Enemies bore to his Religion*; but becauſe he ſuffer'd (*when they once offer'd him his life*) for that grand Commandment,

He is eſteemed a Martyr, and why.

Thou ſhalt not bear Falſe Witneſs againſt thy Neeghbour.

Let us then now conclude with the *Wiſe man's* ſaying; *The thing that hath been, is that which ſhall be; and that which is done, is that which ſhall be done; and* THERE IS NO NEW THING UNDER THE SUN. *Eccl. 1. 9

The

THe ſtory of *Boetius* being ended, we will now conſider a little the ſilly malice of our *Narrative-monger*, or *Dwarf* in wit; *Dwarfs* every body knows are ſtill great *Tale-tellers* in the moſt Claſſic and Authentic Records of *Chivalry*; I ſay, we will a little conſider his ſilly malice, having acted here the part of ſome *Witneſſes* (ſince the landing of *Brute*) who, to ſerve (as they thought) a preſent turn, ſwear not only what claſhes and interferes with ſeveral branches of their former *Evidence*, but what plainly ruins their whole project and deſign.

Thus does this happy *Writer* make, by his fooliſh Illation, a *Rod* for himſelf and friends: For, were His *R. Highneſs* a *Papiſt*, and therefore to be proſecuted for deſerting the *Religion* of His *late Anceſtors* now eſtabliſhed by Law:

Law: How can this ſame Writer, I ſay, with his *Apoſtate* Brethren, avoid ruine and deſtruction alſo? unleſs by the vile and damnable practice they uſe, even that of the *Simonians*, *Adamites*, and other *Old* Troublers of *Chriſtian unity*, who in former times *complied*, as the *Spaniſh* and *Portugal Jews* ſtill do, with all Laws entrenching on their *Advantage*, though never ſo oppoſite to their real *Profeſſion*, and Belief. Beſides, this *Doctrine* highly vindicates the *Papiſts* in the beginning of the *Reformation*, and even the worſt of their *Actions* here in *England*, and what continually they are hitten in the teeth with; I mean Qu. *Maries Tragical and Bloudy Scene*. For, if every body that *peacably* and *modeſtly* differs from the *Religion* of a *Nation* out of *conſcience*, muſt be preſently deem'd a Julian, and one that deſerves not to breathe: why ſhould

ſhould the Squire and his *turbulent Tribe* blame the proceedure of that unhappy *Princeſs*, who only according to *Law*, Puniſh't thoſe that had (in the *Popiſh* Dialect) Apoſtatiz'd *from the Religion of their Anceſtors*; and from a *Religion* too warranted and authoriz'd (as the *Queen* verily thought) even by *God* and his *Holy Word*.

But our *Author* is not contented with collaterally *blanching* and *defending* in this manner *Popery*; but quotes even the *Preamble of an Act* then made, which ſays; * 'That the *Proteſtants*, did out of their *Malicious Stomacks* Pray againſt the *Queen's Majeſty*, That God would turn her Heart from Idolatry to the true Faith, or ſhorten her days, or take her quickly out of the Way. A *Prayer* (as the *Act* further urges) never heard of, or read to have

* Julian's Life, p. 96.

'been us'd by any *good Christian*, 'against any *Prince*, tho a *Pagan* or an *Infidel*. Now what can *Papists* say more for themselves? Nay, do's not their * *Apologist* urge this very unruly proceedure of the *Protestants*, as the Cause (among such other pieces of *Zeal*) that made the *Queen* so severe, and consequently recal that *Toleration*, which she had *granted* during the two *first years* of her *Reign*. Nor has our *Religious ESQUIRE* any other inference from this *Villainous Citation*, but to tell us to this effect; * *That the* Popish Parliament *was blinded, and mistaken*; *The* Primitive Christians *not being for* If's *and* Ands, *but for* JULIAN's *downright Destruction*. So that first here is a *Scandal* and a *Lie* too cast upon *Christianity* in general; for no Man ever publickly Pray'd for the *Emperours Death*, but only re-

* Vid. *Reply*, p. 195

* Julian's *Life*, p. 98

peated *the Pſalms againſt* Idols *and* Idol-makers, *deſiring God to Judge his own Cauſe, to remember his Vine, the Wild Boar,* &c. as all ſorts of *Jews* and *Chriſtians* do, when they ſuffer *Perſecution* and *Trouble.* And ſecondly, Here is a vindication of *Bonner*, and the *Laws* then in being; *ſo that he willfully Stab's FOX under the fifth Rib, and with one Puff Blow's up his friend CARE and all his Works*: For whereas a *Papiſt* (when preſt with that *Bloodſhed*) uſed Commonly to ſay to his Antagoniſts; *Pray Sirs break not my head with Stories of Cocks and Bulls, I approve not the Tranſactions you mention, were all true that is Writen*; Now we ſhall have the very ſame *Papiſt* (after reading our wiſe SQUIRF) make this pert addition, to his former Harangue; *But Gentlemen, If you will have me further ſpeak, I refer my ſelf to the* Tale-

Teller *and the worſt of his Gang, and let them tell you, whither any Magiſtrate in* England *would ſpare me, or any good Man pity my Sufferings, Should I Pray to God,* To make the King a Papiſt, or elſe to take him preſently out of the World.

In the ſame manner has Old Hickeringill (that *Babe of Grace*, that *Neophyte*, or *young Convert*) in the very laſt Leaf of his *Black Nonconformiſt* (to have it the more in view and remember'd) belch't out the rankeſtand moſt dangerous *Notion*, that ever *Popery* vented againſt the *Proteſtant Religion*; juſt as if *F. Parſons* or ſome other *Notable Jeſuit* had had the guidance of his very Pen. His words are theſe:

* *Black Non-Conf. Poſtſcript.*

* 'Well, this I'll ſay for the *Pope*, 'and a fig for him; (for we ought 'to give the *Devil* his due, much 'more the *Arch-Biſhop of all Bi-'ſhops*, the *Pope*.) I ſay, give him 'his

his due, *he builds the fabric of his 'Eccleſiaſtical policy* rationally, 'if the *foundation* were true; But '*Proteſtants* do not, *that confeſs 'Themſelves and their Churches* fal-'lible *and* frail, as does the Church 'of *England* in her 19th. *Article*.

Now, what is the plain *Engliſh* of all this? Is not his intention firſt to make all our *Prelates* Penſioners to the *Pope*, and *Birds of a feather?* So that, by ſtill adding to the *Odium*, (and the annual Proceſſion of the *Biſhops* with his *Holyneſs*'s *Pageant* was deſign'd for it) he hopes the *True Proteſtants* will be no longer contented with the bare *wounding my Lord of* Chicheſter's *Coach-horſes* (as they have done) but burn the whole *Hierarchy*, when their *Head*, the ARCH-BISHOP of all BISHOPS, as he maliciouſly ſtiles him, is next condemn'd to a *Bone-fire* at *Temple-Bar*, or in *Smith-field*.

In the next place, how will a *Papist* chuckle and crow at the assertion; it being what the *Bellarmines*, the *Baronius's*, the *Ignatians*, and the rest of their greatest *Hectors* have ever aim'd at. For on the one side, the *Church of England* is render'd by him to be a *pitiful, silly thing*, and no more to be heeded or minded, than an old woman's *chat*, or *tattle*; and on the other side, the *Pope*, and his *Creatures*, are applauded as *excellent Architects*, *rational in their fabric*, and in fine what not? only, out of form sake, (for otherwise he would be hang'd for *a down-right Papist*) he doubts, forsooth, whether the *foundation* be so firm and solid as it should be. So that still (without the trouble of breaking ground, and intrenching,) he gives a subtle Priest the *Counterscarp* at a dash; I mean, he puts him (without more ado, upon the desirable and lushious To-

pic

pic of the CHURCH, a *Notion*, which he continually dreams on, and is no ſooner ſtarted, but he runs diviſion without end; as the famous *Whitaker* hints to the *Jeſuit Campian* in theſe words: * *Catholici veſtri turbulentis aliarum diſputationum procellis jactati, in iſto* Eccleſiæ Portu *libenter acquieſcunt.* This is the *Recipe* which every *Papiſt* makes ſo many brags of; which he offers to the *Rich*, and to the *Poor*; to the *Scholar*, and to the *Fool*. This is the *Hook* with which he catches your *Briſtows*, your *Bellaſſis*, your *Berkſhires*, and the reſt of them; and this is the *Bait* which they lay for the great *Dutcheſs*, as well as for the low and humble *Chamber-maid*.

* Whit. cont. Duræum, p. 246

Is not then this *Conventicler* (for I'll never own him a *Miniſter of the Goſpel*) a rare Champion of the *Reformed Religion*, that ſhoots thus hand over head among them

he calls *Protestants*, even without any caution, or pre-arming them? But what will not blind malice do? or what will not a *mad-man* venture, who dares not only (as may be seen all along in his *Scandalum magnatum*) equal himself (tho' a mean *Parson*) to a *Bishop of London*; but represents himself so, that any body (that knows nothing but what the Libel says) must take him for a far better man than the *Earl of Northampton's Son*; a *Family* not only *Illustrious* for the rank it has in the Catalogue of *Peers*, and of *Note*, as being a *Compton*: but to be honour'd & esteem'd for the signal Loyalty of a *Father*, for those faithful and eminent *Sons*; & *spes crescentis Juli*, for the hopes of a Grand-son, that may perchance out-vie that Noble and Great Subject, his *Great-grand-father*.

Enough then of *Hickeringill*, an honest man one may swear when,

when, upon a Heady pique, he could presently herd himself with a Race of *Animals*, made *blacker* than *Fiends* in his own **Curse ye Meroz*; Enough, I say, now of honest *Hick*, who has yet this excuse left for himself and Mr. *Julian*, that several *True Protestants*, long before them, have, in their very *Hue*'s and *Cry*'s against *Popery*, zealously taught their Flock the horridest Tenets which they brand any of the *Red-letter'd Gallants* with; as may be seen at large in the late *King*'s *Scotch-Declaration*.

* vid. that Sermon.

* vid. that large folio Declarat

Having therefore done with JULIAN's *Life*, and being come now to the Section of *passive Obedience*: how can I with good manners pass by this *Aphorism* of that Primitive *Saint*, the *True Protestant* Mr. *Goodman*, in his very * Treatise *Of Obedience*; For there he tells us in express terms, *That, altho'* Popes, *for sundry Enormities*,

* Pag. 52

mities, have depoſed Kings *by unlawful Authority; the reaſon yet that moved them ſo to do, was* Honeſt, Juſt, *and* meet *to be received and executed by the body of every* Commonwealth. Is not this an excellent way of *deſtroying Babylon?* And are not *Papiſts* like to repent, and be aſham'd of the Principles and Actions laid to their charge, if this *Puritan Divinity* be true? But Mr. *Julian* has out gone all his bold Predeceſſors many a furlong; for he dares not only call St. *Gregory*'s counſel of Prayers and Tears (in time of Perſecution) * Treaſon: but ſpends ſeveral pages againſt this following poſition; * *That the Goſpel is a ſuffering Doctrine, and ſo far from being prejudicial to* Cæſar's *Authority, that it makes him the* Miniſter of God; *and commands all its* Profeſſors *to give him, and all that are in Authority under him, their dues; and rather to* die, *than* reſiſt

* Julian's life, page 95.
* ibid. pag 85.

ſiſt *him by force*. To which he anſwers, That, at this rate, under a Popiſh Succeſſor, the Lives of all Proteſtants ſhall ly at the Mercy of any Juſtice of Peace; And then he runs on in his old gibberiſh, to the very end of the Chapter.

'Tis not my intention (as I mentioned in the beginning) to anſwer him in all particulars, for that has been amply and excellently done already; only now & then I muſt take leave to ſhew you the *Devil* by his *Claw*, or *cloven foot*, and conſequently to let you ſee what a TRUE PROTESTANT is; to wit, *One that cares not what he grants or what he deny's, ſo it conduces (in his poor Judgment) to his private deſign; which is the deſtruction of the Monarchy*. This ſhall make him therefore to paint JULIAN a *Cherubin*, or at leaſt a *Lamb*, or very *moderate Prince*; on the other

other side to describe the *Primitive Christians* (especially the most fam'd for *Learning* and *Piety*) to be a Company or *Legion* of *Thebean* Coxcombs, or else more *Factious* and *Rebellious* than the *Fallen Angels*; This shall oblige him also to furnish the *Papists* (as has been shew'd) with *Arms* both *Defencive* and *Offencive*; ane this shall cause him, like a *true Huntsman*, to let the *Hare* (which with great eagerness and Crys he has long persu'd) get home to her *Forme*, that he may have (at a seasonable and Critical time) the advantage of another *chase*. And truely seeing I am talking of JULIAN, and of a *True Protestant*, I must not pass by the *Hugonet* BLONDEL, who (to confute forsooth *Purgatory*, as his Adversary **Crasset* shows) decry's the famous and long celebrated *Propheſies* of the SYBYLS as *forged*, making the most *Ancient* Chri-

*Vid Crasset against Blondel.

Christians the *Forgers*, tho JULIAN himself, who sought all manner of means to disparage *Christianity*, never question'd the *Books*, nor taxt its *professors* with any Cheat.

But now before I end with JULIAN, I must tell my *Reader*, that the *Popish Writers* have had the start of this his SQUIRE; for as he draws inferences from his *Master* against them, with by-blows (home to purpose) against the *Church of England*; so they have their *Remarks* too upon this famous Man, not very advantageous I'll assure you to *true Protestants*. For whosoever consults *Gualterus*, a *Jesuit* eminent for *History*, he shall find the four following, and only *Observations* upon that *Apostate*: And by the way I must add this, that his drift all along is to make the *Calvinian Doctrine* to agree *ad amussim*, even to a hair with some

ſome old condemn'd *Heretic* or *Infidel*.

His firſt Note is, That *JULIAN was a* Monk (for, you muſt know for his Security, and to avoyd Suſpicion he became one) *and preſently with his* Coul, *He left Chriſtianity alſo.* So that thus we may ſee, that SAINTS, who for their *profit*, and to *ſerve a turn*, can (contrary to their *Judgement*) exteriourly comply with *this* or *that Religion*, will at the firſt *advantageous* opportunity, not barely leave their *Coul*, that is to ſay, their *Profeſſion*, but ſhake hands as we ſee (if it be more convenient for them) with *Chriſtianity*, and all *Morality* too. His *Second* obſervation is; *That as after JULIAN's Apoſtaſie, He made himſelf* High Prieſt; *ſo our* Henry *the* VIII. *after his abandoning* Popery, *would be deem'd Head of the Church, a power his Succeſſors* (as he tells us)

* Tabula Chron. p. 300.

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us') *ſtill aſſume.* Here then we find our *Jeſuit* and a true *Proteſtant* (for all their noiſe and quarrel) to go hand in hand; the *Presbyterians* and other *Sectaries* being as eager forſooth againſt the *Supremacy* as a *Papiſt*; Nor has Mr. *Calvin*, nor Mr. *Luther* been leſs Satyrical and Touchy in that Point, than the great *Guy of Warwick*, the mighty *Bellarmin* himſelf. His *third* and *fourth Obſervations* are, upon JULIAN's *Calviniſtical proceedure in pulling down* Croſſes, *and deſtroying our* SAVIOUR's *Effigies, even that miraculous Statue* (*mention'd by* Euſebius) *which the Woman that had the Iſſue of Blood erected in his memory.* Now how exactly the *Engliſh* JULIANS have imitated their *Anceſtors* herein; We who have ſeen the late *War*, and felt the *Plagues* which accompany'd it, can to their eternal Honour abundantly Witneſs. 3 and 4.

Nay

Nay, neither muſt, nor can we forget, how godly Sir *W. Waller* (a man *Loyal* in his *Father*, *Loyal* in *Himſelf*, and a great *hater of Beads*, (eſpecially thoſe that look like *Pearl*) publicly burnt the very Picture of Chriſt in the *Palace yard*, to the horrour of all *good Proteſtants*, the *real*, and not *pretended*, Children of the *Church of England*. Nor are we to wonder, that thoſe who approv'd or gave a helping hand to ſuch an action, ſhould afterwards cut and ſlaſh His *Royal Highneſs's Picture*, or make ſo many deſperate offers even at the *Crown* and *Honour* of the *King* Himſelf.

Having done with this *ſecond Section* (which ſhows us not only the *Obedient Principles* of Mr. *Julian* and his *Fellows*, but how ſtill they promote *Popery*, by their *Arguments*, *Parallels*, and *Inferences*) we will now haſten to the *Third* and laſt, tho' he cannot be

but

but Victorious there, especially when I my self must already sing him an *Io Pæan.*

The Argument of the said *Section* is, *a Comparison between* Popery *and* Paganism; and so let it be; Yet in Justice I must inform my *Reader*, that we are not one whit beholding to the *Pilfering Squire* for the *Simile*, seeing the *Nation* has had it long ago from *Dr. *Sutcliffe*, and many a *grave Retailer* since. In the next place, had I the faculty of Squabling; for I confess and declare ---*Timeo Danaos & dona ferentes*; I fear *light* it self, when 'tis convey'd to me by a *Party*, who under the shelter of the deepest *Execrations* and *Oaths*, and by the *Treackerous Stile of* HAILE SOVERAIGN, *Your most Dutiful, your most Obedient, and most Loyal Subjects*, can lay hold on their *Kings Sword* or *Militia*, then Seise his *Royal Person*, and lastly

* Vid. *His Survey of* Popery.

Cut his Throat; I ſay had I a Squabling faculty (and ſuch *Mountebanks* afford ſufficient matter) my Tongue and Hands are tied, profeſſing ſtill (as I did in the beginning) *That I heartily pitie all the Errors of the* Papiſts, *and will never defend them therein*; Tho' for their *Loyalty*, I think them in general very Eminent, and eſpecially thoſe *Gallant Men* I knew, during the late *Rebellion*. Let then *Paganiſm*, *TURCISM and all the *falſe Doctrines* of *Popery* periſh together; yet this muſt not hinder me from telling the SQUIRE to his Face, *That 'tis better be a* Papiſt *then a* true Proteſtant, *for ſeveral reaſons, beſides the ſormentioned brand of* Mahometiſm. Therefore ſeeing many of the *Cabal* have made mighty Complaints, and been extreamly angry forſooth with the *Church of England* for this Aſſertion, I think it very fit to explain

* Calvino-Turciſmus *proves a true* Proteſtant *a* Turk.

plain and ſet down what *She* and *her Loyal Children* mean by it.

But before I come to particulars, I muſt premiſe this; That no body (I ſuppoſe thinks) unleſs we take *Sectaries* in a *Lump*, and together, but that the TRUE PROTESTANT, and a GOOD ONE, (I mean a *Reform'd Diſſenter*, and a *Church of* England *Man*) agree in more points of Faith, or differ openly in fewer, then do a *good Proteſtant*, and a *Papiſt*; from whence ariſes the fallacie and ſurpriſe; that ſeing this is ſo, How a *good Proteſtant* can aſſert a thing which puts him at ſuch a Diſtance with a *Presbyterian*, *Independent*, and the reſt of the *Godly Junto*.

I anſwer, that *Judaiſm* and *Gentiliſm* differ'd in far more particulars from an *Othodox Chriſtian*, than *He* from any of the firſt *Heretics*; Yet many of the *Faithful Beleevers* (in thoſe

times, and why not ſince) had rather been *Jews* or *Gentils* (*as more excuſable at the laſt day*) than *Ebionits*, *Cerinthians*, or eſpecially *Nicolaitans*, ſo deteſted by God in the * *Apocalips*. And here be pleaſed to remember, that a Man has no more inclination to *Popery*, by making this *declaration*, than he has to be SHOT, becauſe he had rather *die ſo*, than be HANG'D. This is the *Scandal* which the *true Saints* aſperſe a rational *Axiom* with; and I am ſure in the late *Rebellion* both *Presbyterians* and *Independents* did often uſe it againſt each other, whilſt they were diſcovering their mutual *Nakedneſs* and *Villanies*. Beſides ſince every *good Proteſtant*, that ſtands in their way is *Blackned* by them with the odious name of *Papiſt*; what can be more pertinently urg'd (after he has given the *Calumniators* the lie by

*Rev. 2. 15

frequenting the *Church* and *Sacraments)* than by thus asserting, *That 'tis yet better be a* Papist, *than a Sectary or true* Protestant (a NICKNAME of their own giving) for these, and a thousand other *Reasons.*

I. What Man had not rather (of the two) be of a *Religion*, which was once *true* according to the opinion of very good *Protestants* (which seems to be grounded on St. *Paul's* Congratulation, *That the* * Roman *Faith was spoken of throughout the World*) than of one that has been always *false* and *troublesom.* And if a Man must believe (to Sodder up the breaks and contradictions.) That all our opposit *Sects* (by uniting against the *Government*) have a *saving Faith*; He will I fear at his *Death* say, *Sit Anima mea cum Philosophis*; I wish my *Soul* then, with *Socrates*, *Plato*, *Seneca*, and such like *Philosophers.*

* Rom. 1. 8.

II. The *Church* of *Rome* (according to all *good Protestants* too) is a *true Church*, tho corrupt and diseas'd; for as a *King* remains a true one, notwithstand his ill administration; and a *Man* is still a *Man* tho *Leprous*, so this *Church* (they tell us) falls not by her *Errors* from being a *Church*, or still having *Jurisdiction*. This made *King James* to call the *Pope* * *Patriarch of the West*; and this is the reason why the *Priesthood* and *Ordination* of that *See* remains good here; and why the *Church* of *England* draws thence her *Succession* and *Descent*; a thing zealously insisted upon by her learned *Members*, and particularly by the smart and inquisitive Mr. *Mason*. Now the *Presbyterian Assembly* (and much more that of the other *Dissenters*) is no *Church* at all, having no *Bishop*, and therefore no *Ordination* or *Sacraments*: Nay the *Church* of *England*

* Vid. *His work*, pag. 305.

England in her * 19th. *Article* defines *the true Church* to be, A *Congregation of Faithful Men that have the* Sacraments duly administred; So that the wilful looſing this *Bleſſing* is a *Curſe* of the firſt Magnitude, depriving them that incurre it, of the very *Candleſtick*, at leaſt of the ineſtimable benefit of our *Lords Supper*, which was inſtituted for our *Refreſhment* and *Strength*, and for the *remembrance of his Paſſion till he comes.*

* Vid. Rogers, p. 86.

III. What *good Proteſtant* would not ſooner be of a *Religion* which converted us from *Paganiſm*, and left (as * *Cambden* ſays) *Many Monuments of Piety and Devotion, to the Honour of God, and the propagation of the Chriſtian Faith*; (And among theſe may be nam'd *Churches*, *Biſhoprics*, *Deaneries*, *Canonries*, *Colledges*, &c.) I ſay what *good Proteſtant* would not prefer ſuch

* Brit. p. 163.

a *Religion* to *One* which (inſtead of advancing the *Chriſtian Worſhip*) has not only put us in conſtant *broils*, but profan'd and pull'd down the very *Churches* themſelves; and which *de facto* gobbled up and ſwallowed (without the leaſt ſtop or Kecking) *the Lands of the Prelates*, and the other *Eccleſiaſtical Governours*? Nor would the *Univerſities* have ſtood two years longer, had not *God* by a Miracle reſtor'd His *Majeſty*.

IV. To come even to *down right* Popery, and their moſt frightful *Opinions*; What *good Proteſtant* would not rather with a *Lutheran* and a *Papiſt* believe (if *Will* and *Choice* can make a Man believe) *That* Chriſt *is corporally preſent after Conſecration*, than as Sectaries do, *That the outward part or ſign of the Sacrament is ſtill meer* Bread & Wine; a Tenet wholly oppoſit to our very

very firſt *Rudiments* in *Religion*; for the public *Catechiſm* in the *Common Prayer*, declares and tells us, * *That the Body and Bloud of* Chriſt *are verily and indeed taken and received by the Faithful in the Lords Supper.*

V. Who had not rather *Communicate under one Kind*, than not at all; for ſeveral of the *true Proteſtants* never do: Nay, in their very expreſſions they call the SACRAMENTS by the name of Beggerly Elements, and *Formalities beneath the Saints and Regenerate.*

VI. Who would not rather ſay AMEN to Prayers *in the China or Coptic Languages*, where he is ſure that the *Biſhops* and other *pious* and *wiſe Governours* of the *Church* fram'd them, than to the extemporary Vociferations of every *Enthuſiaſt*; to whom (as long experience has ſhow'd us) *Tautologie* and *Nonſence* are

Ea-

Essential; And more especially when *Sedition* (we know) is their Aime, and *Blasphemy* an usual Adjunct.

VII. Who will not deeme it a less and a more pardonable error, *To desire the Prayers of a good fellow Creature, who (as it chances) hears not our Requests; and to wish also a happy Voyage, and the speedy getting home of a friend, who is already (it seems) at his Journey's End* (for thus in effect lyes the Insignificancy of *Invocating Saints*, and of *Suffrages for the Dead*) than in the first place (omitting the many horrid *Opinions* of other *Sects*) to deny with *BEZA, and his *Desciples* the PRESBYTERIANS, *Christ's descent into Hell*, one of the *Triumphant Victories* of his *Death*; And secondly to affirm *His not dying for all*: a Doctrine that (besides the Blackness of it) makes so many of their *Hypocon-*

* Vid. Bez. Act. 2. 27.

dria-

driacal Followers (commonly the quieteſt and beſt meaning People of the Rout) *to Hang themſelves*, and ſo enſure their *Damnation* out of meer fear of being *Damn'd*.

And here again I muſt deſire my *Reader* to remember what I have now ſaid, dos by no means prove any *Popiſh* opinion true, but only that the *Phanatical* Doctrine is worſe, and certainly what follows will yet more evidently make it appear.

VIII. 'Tis better be under the laſh of one *ſpiritual Superiour*, than Ten thouſand *Popes*; *Presbytery* making every pragmatical *Miniſter* worſe in ſome reſpects than a *Hildebrand*, or any of his *angry Succeſſors*; For, as to a private man (unleſs he be like *Wickliff*, *Oldcaſtle*, and the like, very eminent and remarkable) he will hardly or never be taken notice of by the *Court* of *Rome*, and its great

great *Officers*; whereas, under *Calvin's Iron Rod*, no *youthful Man* shall be *merry*; no body must so much as *dance*; no *Abigal* or *Handmaid* shall *cramp Sir Roger* with the Book of *Martyrs*, or play little tricks with his Reverend *Cloak*, or wilfully fail perchancein *well starching* his *mystical band*, but will be presently sent headlong to the *Devil*, or forc'd to a *Penance* harder(it may be)in their opinion, than going half way to him. Then, for great *Monarchs*, and great *Governours*, let any man judge, whether it be not first more honourable for them to contend with a Foreign *Bishop* and *Prince*, than with an *Assembly* of their meanest Subjects, both in *Quality* and *Estate*. But in the next place, when we come to consider the *peril* of their *sacred Persons*, there is no manner of equality in the matter; for there are even *Laws* in every

Popish

Popiſh Kingdom againſt the *Popes Bulls, Sentences*, and the like: and the entrance of his *Legats* and *Envoys* may be legally hinder'd; Nay, the very *Decrees* of his *Councils* (as we ſee by thoſe of *Trent*) are receiv'd and unreceiv'd as *Princes* order. Beſides this, the *ſtout ones* have *Impriſon'd* ruffling *Popes*; as did the Emperour *Charles* V. and *Philip the Fair* of *France*. Others have laugh'd at his *Holineſs's anger*, and beaten him with his own Weapons; that is to ſay, have oppos'd him with the *Biſhops* and *Clergy*. Thus dealt the *Venetians* with *Paul* V. and thus ſerv'd this *French King* the late *Alexander* VII. and eſpecially, the preſent *Innocent* XI. whom the *Gallican Church* has ſo notably baited. Our *Will. Rufus*, our *Henry* I. our *Edw.* I. and ſeveral other of our *Kings*, (and reckon'd alſo *good Sons of the Church*) have diſputed, and got the

the *point* of the *Pope*; and whosoever reads the story of *Hen.* II. and King *John*, will find, that they had done the like, had they not been altogether *inconstant* and *irresolute*. Now, under the *Presbyterian Yoak*, what *Prince* ever contended with those *Tyrants*, without the utmost shame and loss; for these *Ægyptian Taskmasters* being at home, and not only knowing their own strength, but (like skilful *Knight Errants* the *defects* of their Adversaries *Armour*, they never strike but the *Blow* proves deadly, their greatest *mercy* being to make their *Prince sit publicly in the Stool of Repentance*; nor must their *Synodical Ordinances* be disputed or disobey'd by any *Governour* whatsoever. These and the like vexations made *King James* (who understood the *Party* fully) so often to repeat that true and witty *Apothegm*

No Bishop no King; as also be so severe with them in his *Basilicon Doron*, as to incite even his hopeful *Heir*, the great *Prince Henry* against them.

IX. Let us now come to the *Deposing Doctrine*; and whosoever reads but *Knox*, *Bucanan*, *Goodman*, Bishop *Bancrofts dangerous Positions*, the *Dissenters sayings* &c. (all writen within the four *Seas*) *Must needs aver and say that no Imp of Hell has ever yet out done them on this Subject.* Then for the Practice, DOCTOR HEYLIN's *History of Presbyterians* (without the pains of searching and turning over Volumns) plainly shows, That the proportion between the *Roman* and *Calvinian Heros*, in this dispute (and more especially if we consider the extent of *Jurisdiction*, and the *age* of them) is like the *Tyber* to the *Mediterranean*; nor are the Saints ever con-

contented with the bare depo-
ſing of a Governour, but like
Turks perſue the whole *Line*, and
which is more are never quiet
till they have alter'd the very
Government alſo. But what can
a man think, when we add this
aggrevation; that not only *Eng-
liſh Papiſts* have it ſeems writen
ſeveral Treatiſes againſt the
Power of Deposing Kings, but
even in Popiſh Countries, the
Santarelluſes, the *Marianas*, the
Schopiuſes, the *Bellarmins*, the
Suarezes, the *Becanuſes*, and *o-
ther Books have been publickly
Condemn'd or Burnt*, as the *Pope-
lings* themſelves make appear;
and which is yet much further,
the very *Prieſts* and *Supporters* of
the *Triple Crown* have this very
year in *France* (as our *News
Books* publiſh) damn'd the ſaid
Opinion to the *pit of Hell*; a thing
never yet done by any one *Preſ-
byterian Author* that I know of
(tho

*Vid. Com-
pend. p. 75.

(tho Justified by *Thousands*) and much further from having been openly *censur'd* in any of their *Convocations* or *Assemblies*. Nay our *Goodmanites* and *Cargilites* will bitterly Exclaime at the *Doctrine* as *Antichristian* in the *Pope*, and yet die with it in their *Mouths*, and own it with their last breath as an *Article of Faith*. Nay how have the *party* even in *London* labour'd and sweated like so many *Cyclopses* in their *Caves* and secret *Dens*; and at last (thinking themselves strong and irresistible) how openly have they declar'd, with the impudence of Prostitutes, *For the putting by the Heir of the Crown* (the *Prelude* of degrading our present *Sovereign*) and this notwithstanding his often hazarding his *Royal Person* in defence of his *King* and *Countrey*.

'Tis out of the hatred to *Monarchy*, and not out of the least

fear or *apprehenſion* of *Religion*, that moves them to this fury; for (as moſt of our notedſt *Writers* of the times remark) no *true* or *pretended Authority* ſince the *Reformation* winkt more at *Papiſts*, than the loud *Criers* againſt *Popery*, as ſoon as they got into the *Saddle*, or would have ſooner given them *Toleration*, had not the ſaid *Papiſts* been ſuch known and deſperate Enemies to a *Republick*.

But further, What *Man* in *England* of the leaſt underſtanding or Moment, that did not as much know the *Duke*'s Religion ſince the year 74. as ſince that of 78. Yet till *Oates*'s *Information or Diſcovery* (for then the whole gang were *Cock a Hoop*) how did the conſiderableſt of the harmleſs *Lambs* ſtill run to that compaſſionat *Prince* for favours? Did not Dr. *Owen* and the chief of their reſpective *Levites*, and

in

in fine all the eminent Men (as well *Paſtors* as *Sheep*) that found themſelves agriev'd, make applications to him, tho the poſſibility of his Succeſſion (againſt which none of them exclaim'd, till they could ſtand on their own Legs) had then the ſame fatality and inconvenience attended it, as at preſent. Nay the PLOT ſhould raiſe in any Man (that do's not effectively deny it) a higher eſteem and admiration of this *Great Man* than before; ſeeing *Oates* and *Bedlo* have both Sworn, *That the Conſpirators ever dreaded his knowledge of their Deſigns*; notwithſtanding it tended on the one hand to the Eſtabliſhment of his now ſuppos'd *Religion*, and on the other, to the exalting him to the *Crown* it ſelf.

But the partiality of the *Saints* (when any thing croſſes, as they think, their purpoſe) will not

only damn BEDLO, but OATES too, and all his *Family* and *Abettors*; for thus they serv'd DUGDALE, tho' not long before he had been so highly *vouch'd* [illegible] *Oath* by their *Martyr* COLLEGE, of famous memory.

Thus too TURBERVIL was used, who was so serviceable, that he even carried away the *Bell* from his *elder Brethren*, in the *Tryal* of my *L. Stafford*. Thus it has also far'd with SMITH, a Man once honour'd with several *Elogiums*; and among others, with that of his *great Learning*, by reason of his *Narrative*, which (like *Africanus*, *Asiaticus*, *&c.*) gave even Lustre and distinction to his NAME; but now this very famous *piece* (as an addition to his Misfortunes) *is declar'd and confess'd by a* True * Protestant *to be written by a* PHANATIC. But who knows, (to the honour of the *Phanatical Tribe*) but they have

* Vid. No Protestant Plot *first part*, p. 31.

have been the *Writers* and *Inventers* too of all the NARRATIVES? and certainly, that horrid imposition on the People of BEDLO's *Narrative of the Fires*, does abundantly confirm us; CARE being the *Author*, and three or four *Tender-conscienc'd* BOOKSELLERS the *Promoters*, as the *All-discovering* OBSERVATOR has most fully prov'd.

But of all the *scrupulous* and *conscientious Witnesses*, I must needs confess none have been so *stigmatiz'd*, and hardly used, as the IRISH; *for the Godly have even made the Testimony of all the Natives of that Kingdom Proverbial*; and yet, *Who* but *They* brought these poor *Men* upon the *Stage? Who* but *They* fed them with the *fat things*, and with the very *Grapes of Canaan*, till at last *they put their Teeth on edge?* and *Who* but *They* were the common *Vouchers* and *Com-*

purgators for their Manners, and the learned *Heralds* and *Antiquaries* to prove their great *Descent* and *Quality?* Yet now, how many mean *Villains*, *Scoundrels*, *Beggers*, *Papists*, *Tories*, *Bog-trotters*, *not to be credited by any Christian*, &c. were they call'd, after they once appear'd against the *Brethren?* Nay, so illuminated were all the *True Protestants* on a sudden, that, notwithstanding the *Oaths* of seven or eight of these *Teigues*, upon whose *Testimony* the *Parliament voted an* IRISH PLOT; and, notwithstanding half as many *English*-men, who had (with the general applause of the *Saints*) so illustrated and made evident the *English Plot*, that several were *Hang'd* and *Executed* upon their *Oaths*; and, notwithstanding also a *pretty Paper*, declar'd *Treason* by the four INNS of COURT, and by the *Loyal Addresses* of most of the

the NATION: they brought in the *Bill* IGNORAMUS, though ſome of the *Jury* were of ſuch *tender conſciences*, (a thing that cannot be too often remembred, and which our *Chronicles* will never forget) they could *Indict*, (and the *Bill* was alſo *found!*) no meaner a *Perſon* than the *Earl of Danby*, upon the Account of one *ſingle man's Accuſation*, who was then actually at the *Bar* for *Treaſon*, and whoſe *Evidence* plainly tended to his own *ſecurity and advantage*.

But who dares or can cenſure a *Jury-man's Conſcience*, ſay they, and their *Apologiſts*? I anſwer, a MONSTER that has no *Reaſon*, no *Principle*, but *Will*; that can think any thing a *Sin*, which runs counter to his *Aim*; and yet, to promote it, ſhall (without *ſcruple*) do *the ſame thing*, and a thouſand times *worſe*. For were not Sir G. WAKEMAN's *JURI*

Middlesex-Gentlemen, and *Protestants* of *Account* and *Estates*? And was it not proved to them in open Court, *That* CORKER *was never President of the* Benedictips, *contrary to* Oates's *positive Oath*? with many other by-*particulars*, as may be seen in the printed * *Tryal*. But besides this, did not Sir Philip Lloyd declare, That the said *Oates*, before the Council (when Sir *George* was first accused by him,) *call'd upon God*, and *with lifted-up hands*, (being prest to a positive Accusation by the *Board*) cry'd, That he knew nothing more against him, than what he had already accused him of; which was only about some *Hear-says* from the *Jesuits*. Yet, for all this, and Sir *Philip*'s being a *Man of Quality*; nay, a *Man* also (as a * *Papist* rightly urges) *that durst not for his head assert then a false thing*; well knowing, that the Council, and my LORD SHAFTS-

*vid. Sir G. Wakem.'s Tryal p. 75

* ib. p. 55.

*vid Compend.

SHAFTSB. their then *Preſident*, would not countenance a Lie; I ſay, notwithſtanding all theſe circumſtances, that JURY was ſo *calumniated* by all *True Proteſtants*, that *One* of them (I remember) coming upon the *CHANGE* next day, *was hooted at, and ſhun'd as if he had been infected, or the moſt infamous man alive*. Nor are their *Tongues* and *Pens* yet quiet in that Affair; and s for Sir *Philip*, they have thirſtad for his very Bloud ever ſince.

But to proceed a little further upon the ſame Key; what Attempts have the *Tender Conſcience* made upon His *Royal Highneſs*'s very *Honour* and *Life!* For *firſt*, tho' *Oates* and *Bedlo* (as I ſaid before) freed that excellent *Prince* from any *Conſpiracy* againſt the *King* or his *Crown*; yet no ſooner did *Dangerfield* appear, with that moſt impoſſible *ſtory*, That three of the *Impriſon'd Lords*,

Lords, when they had already ſmarted for their ſuppoſed *Credulity*, when they had ſeveral *Popiſh younger Brothers* at hand, and *Partizans* (to be ſure) in any *Plot* of *Theirs*; and when they well ſaw what *Rewards* and *Encouragements* all the *Diſcoverers* received, ſhould yet take a *common Rogue*, a meer *Stranger*, out of *Newgate*, to *Kill the King*. I ſay, no ſooner did this *Fellow* appear with his *impoſſible ſtory* (and tho' afterwards he was prov'd (in the *Tryal* where he was concerned) the greateſt *Recorded Villain* that has been heard of, and falſe alſo in the main particulars of his *Averments*; and, which is more, a *Forger* of an **Affidavit* even againſt His *Highneſs*;) but the whole Party toil'd like *Bulls* to have him received for a good Witneſs; which would have certainly ſucceeded, had not the *Peers* utterly rejected it, as abominable.

**prov'd by Juſtice Foſter in Councel.*

minable. Nay, to ſhew further how *tender* a thing a *True Proteſtant Conſcience* is! they aſſerted in Print, * *That* Dangerfield's *Teſtimony* (*tho' he were prov'd* Perjur'd) *was to be taken againſt a* Papiſt; and all this paſſion and heat only *to Murther the firſt* Prince *of the Blood*; For the *Reader* muſt know, that *Dangerfield* had formerly been with the * *King, Duke, Lord Peterborough* and *Secretary Coventry*, and had thereby ſufficient room to expatiate in, as *True Proteſtants* and the *Spirit* ſhould ſuggeſt. Now, ſeeing this *hopeful Youth* had been (as I ſaid) with the *King, Duke, &c.* he and his infer, *That his account muſt be True forſooth, ſince it ſhews* (they ſay) *he was mightily intruſted with ſecrets, by his having acceſs to ſuch* Great Perſons; and yet who knows not, but the *common Hang-man*, if he ſays, *he has a Treaſon to diſcover*, (and

*vid. that Pamphlet.

vid. Dang Narrative

Dangerfield

Dangerfield pretended to know of a * *Presbyterian-Plot*) shall have admittance to His *Majesty*, and to his *greatest Officers*, at an easie rate.

In the next place, when this project fail'd, *Fitz-Harys* afforded a new one; for tho' he were sent to *Newgate* by the *King and Council*, as being (besides other Crimes and Suspicions) taken with a *Treasonable Libel* in his Pocket, yet durst two or three *City-Officers* go and examine him, tho a *Prisoner of State*, and committed by that *Supreme Power*; So that presently after, he that had several things to say against the *True Protestants*, (had the *King* or His *Ministers* encourag'd such Accusers) *had now God knows what to declare, not only concerning the* Popish Plot, *and many* Great Persons *not yet accused, but even against His Royal Highness*; and how *undeniable* and *plain* an *Evidence* (as

(as the times ſtood) would this have been, if the *Lords* had receiv'd the *Impeachment*, every body is fully ſenſible. Nay, the *Peers* were highly exclaim'd at, becauſe they wav'd their own *Juriſdiction*, and left the *Malefactor* to the *Common Law*. Nor did the *men of conſcience* fail to threaten the *Kings-Bench*, if they dar'd to meddle with him; and all this (we ſee) to gain a *new Witneſs*, who, by the help of their *Cries*, and other *Artifices*, would have certainly at laſt overthrown the very *Government*. Yet, after all this huge Clutter and Do, when the poor *Creature* came to the *Gallows*, he ſufficiently ſhow'd how he had been tamper'd with, and that he knew nothing of any *Plot*, but what tended to the *Eternal Shame*, and not *Reſt*, of Mr. *Baxter's Saints*, as may be ſeen in Dr. *Hawkins's Narrative* all along.

Laſtly, (for I'l run to no more particulars at preſent) let any ſober *man* conſider, what a fearful ſtir they would have made, and how many fatal diſorders and confuſions muſt have enſued their improvement,

it

if Mr. THYN's *Murther* had not been diſcover'd as it was? The *Horſe-men of Iſrael* (we ſee) were all booted and ſpurred, and unanimouſly ready (for the *Quiet* again of the *Kingdom*) to throw the Fact on the *Papiſts*, who now have ſome reaſon (I confeſs) to boaſt of *Miracles*; for had not the Aſſaſſins been miraculouſly taken (as it were) in the Act, which even hinder'd them from the impudence of denying it, they would have been ſo far from being ſearch'd after, that a *man* might have run in danger of the *Pillory*, (eſpecially if ſome *tender conſciences* were of his *Jury*) for offering ſo much as to ſuſpect them. Things therefore ſtanding thus, how could the *Popiſh Duke* (as they call him) have eſcap'd the *new Witneſſes* (that were already conſulting the *Coffee-houſes* for their Leſſon) when there was ſo much malice in the *Party*, and ſome ſmall pretence for a *Lye*? Nor ſhould any of the obnoxious *Miniſters of State*, nor any *Courtier* (Mr. *Thyn* being reputed an Enemy to the *Court*) have miſt of being hamper'd, no not the King Himſelf been free from *Caluminy*; & truly,

truly, ſome have had the impudence already to ſuſpect Him of knowing the *whole Plot*, and all its *Appendices*, unleſs that of *Pickering*'s *Silver Bullets*; for as to Sir *George Wakeman*'s *Pills* and *Deſign*, Sir *Philip Lloyd*'s being ſent to his *Tryal* by the Board, makes it plain, and (as they think) beyond diſpute.

Now, after all theſe curſed *Defamations* of *His Majeſty*; theſe bloudy *Conſpiracies* againſt His faithful *Brother and Heir*; and the many *Endeavours* againſt His *beſt Proteſtant Friends and Servants*: I would ask the SQUIRE himſelf, whether we have not reaſon to believe infallibly, and hand over head, every PLOT, and every *Story* of their recommendation; and eſpecially ſince we find they can at pleaſure *cry down*, and in effect *perjure* any *Witneſs*; even thoſe that have aſſured us, upon their *Words* and *Oaths*, (and what elſe has yet proved it?) of a *Damnable* and *Helliſh* PLOT of the PAPISTS againſt the KING? But ſince I am comparing the *Faith*, *Principles* and *Actions of the* True Proteſtants *and the* Papiſts, whom the ſaid SQUIRE

make s

makes *worſe than* Pagans: I would fain know of him, whether the *proceedure* of the *Papiſts*, in the kind we are now ſpeaking of, was not ſomething *fairer*, even in the *Reign* of QUEEN MARY? For in all her Time, tho' ſhe highly *diſlik'd* her Siſter ELIZABETH's *Religion*, and had alſo a pique againſt her *Perſon*, upon the account of their *Mothers Quarrel*; yet never was there one VOTE or Parliament, and much leſs a BILL for her EXCLUSION. And, what is yet more, when WYAT was taken, who was a *Proteſtant*, and *General*, or *chief Commander* in his *Inſurrection*, He accuſed the ſaid *Princeſs* ELIZABETH as a *Complotter*; yet for all that, neither the *Queen* nor the *Councel* would believe him, notwithſtanding the probability of the *Accuſation*; ſo that, when he was brought to the place of *Execution*,, and finding no *benefit* or *encouragement* by his *Lye*, like another *Fits-Harys*, *He ask'd God and his* Prince *forgiveneſs for that horrid* Crime, *and ſo dyed.*

X.

X. But *Tentbly* (to proceed with the *Parallel*,) they are the better (*brittians*, who assist their *Prince* and are *friends* to his *Friends*, than they, *who still speak ill of Dignities*; who watch for every occasion to oppose & *enslave* their *Sovereign*; and who think it a sufficient cause to hate any man, and persue him unto *Death*, if he offers to stand for the *King*'s *Honour* and *Prerogative*. I shall not now speak what the *Papists* did during the late troubles of *Charles* I. and II. * *Vidistis enim sua narret Ulisses*, I mean let *Mr. Julian* repeat his, and the True Protestant *Loyalty*, for we have been all eye Witnesses of the *Popish* actions. I say I intend not to speak what either *Party* did from 41 to the *King*'s *Restauration*, but what they have done since. On the one hand then, if any *Royalist* or *Faithful Subject* stood *Candidate* at an *Election*, he had to be sure the *Voices* of all the *Papists* there. If there happened to be any of your *Strickland*s or your *Swall*s in the *Lower-House*: (to wit, *new Converts* as the busie *Priests* call them) their *Votes* fell ever

* *Metamorp.* lib. 13.

(we see) on the *Crown side*. If again any thing for the *King*'s *Advantage* and *Honour* came to be proposed to the *Lords*, let it be even the *readmission* of the *Bishops*, the *Catholick Noble-men* fail'd not (with a *Nemine Contradicente*) to be for it. Again if the *King* thinks a *War* for his *Honour* and *Interest* to be best, the *Papists* at *home* will not only approve and abet it, but the *Douglasses* and the other considerable *Officers abroad* leave (at the first Command) their respective great *Imployments* and returne. If *Tangier* be in distress, if *Argiers* troublesome, or any other publick *Misfortunes* appear, these *Gentlemen* become all on a sudden chang'd into *Presbyterians* and *Phanaticks*, that is to say, they seem Surley, Dogged and wholy out of humour; but if any *happy News* arrive, whom do we find more *gay* than they, and *whose Bonefire* makes a greater Flame? Now on the other side (not to speak of *the actual insurrections* of the *True Protestants* since the *King*'s return) what *Cavalier* or known Servant to the *Monarchy* has been designed or any *Elective*

Office,

Office, but had his whole life ript up, with a thousand additional lyes and *Nick-names* of *Papist*, *Pensioner*, &c. on purpose to put him by the Saddle? What Stout *Peer* or *Man* of *Honour* croſt a Seditious Intrigue, but was preſently pointed at as a *Staffordian*, and as unfit for any *Truſt and Imployment*? In our late *War* what Artifices have been us'd to put His *Majeſty* upon ſtreights; or if that miſcarried, how have they rail'd at the *King's Councellors* and *Adviſers*; ſo that *Doleman* and others of the *Cabal* might without cenſure *Man the Enemies Ships* up to *Chatham*; and the *Fitz-Patrics* and the reſt Command *Boildike* and the *Adjacent Coaſt*, tho' it were to hinder and oppoſe our *Landing*? As for *Tangier* and *Argiers* the *Mahometans* are not ignorant of the *trinkling* and good wiſhes of their *Brethren* here; and that *Coll. Sackvil* and *Admiral Herbert* have had many a *Prayer* at leaſt many a hearty *Ejaculation* offered up for their Ruine and Confuſion; ſeeing the *King* by their *Galantry* has fewer Irons in the fire than before. No wonder then

They abhor all *publick Joy*, and that instead of contributing to the *Festivity*, they'l put out their very *candles*, and even cover their *Hearths*, as if *William the Conqueror's Coversеu-Bell* were still Ringing.

One (*Bonefire* I must needs confess) they now Religiously observe, *viz.* That on the *Anniversary* of Queen Elizabeth's Coronation; tho' they never intended by it to shew any hearty hatred to the *Pope* or any sincere Reverence and affection to the memory of that great *Princess*, but only to vent their inveterate *Malice* against the whole *Line of the* STUARTS, for as the *Old True Protestants* were *goads in the Sides, and prickles in the Eyes of Her Majesty* during her whole *Reign*, so their Faithful and Legitimate *Children* continue the same rancour by railing at, and breaking those *Laws* of Hers, which, preserving the *uniformity* of the *Protestant Religion*, are the certain cause of our present *Peace* and *Quiet*. And if the meer *disgracing* of his good *Holiness* were the Design of the *Solemnity*, the 5*th* of *November* would be much the fitter day; she having been

been a *Papiſt*, and *He* thereupon an open and declar'd *Enemy*, ſo that every thing he did againſt Her might in ſome manner be expected; whereas *King James* and *He* were not at any particular odds, which renders every *Plot* of *His* againſt His *Majeſty* more reflecting and odious. But *Saints* care not for congruities, their aim being only to blacken the preſent *Royal Family*, add by crying up the *Proteſtant*, the *Proteſtant Queen*, to inſinuate *as if all the* STUARTS *were ever Papiſts*. But this I muſt acknowledge is no new thought or invention of the *Gang*, but a ſmall improvement of their *Fathers practice* after the *Murder* of *Charles* I. for they then made Her our *laſt Monarch*, and therefore never (but by accident) deſtroy'd and pull'd down any *Statue Arms* or *Enſigns of Regality* during our *Bondage* under them, unleſs thoſe that related to this *Princely* and *Glorious Houſe*.

Seeing then by their former and preſent *Artifices* the *Engliſh World* has undoubted aſſurance of their *Loyalty* and *Affection* to the *Government*; 'tis no mar-

yet if they should destroy the very *credit* and *belief* of the late PLOT. For who can we upon second thoughts heartily blame for want of *Faith*, when on the one side the *Infidel* sees not only several *Old Cavaliers*, several Zealous *Church* of *England* men and several *persons* (whose whole *Livelihood* depends on the *King*'s welfare) question not a little (by reason of many strange *stories* in the *Narratives*, & many evident *disproofs* in *Tryals*) whether His *Majesty* were really *in all this so long talk'd of danger*; and especially when the *Lives*, *poverty*, *parts*, and *odd coming in of the Witnesses* happened not to be over advantagious to their *Testimony*; to which may be also added that all *Protestant Embassadors* and *Ministers* smile at the Noise; nor has any *Reform'd Prince* or *State congratulated His Majesty's escape*, as they and their Predecessors have always done when any of our *King*'s were in real danger. I say who can heartily blame the *Infidel*, when on the one side he sees the *King*'s *known Friends* to Hesitate, and on the other side finds all the remaining

maining *Judges* of *Charles* I. all that were at *Retrive* for *Charles* II. after *Worcester Fight*; all that were in *Garison* in *Haberdashers* and *Goldsmiths-Hall*; all *Venner's Brigadeers*, and in fine all mankind that are openly *Haters* of the *King* and *Monarchy*, wonderfully *Solicitous* for His Majesty's *Safety*, *Support the Witnesses*, demand with zeal *Justice* on the *Conspirators* and their ABETTERS, and will not only go to *fisty-cuffs* with any man that *doubts*, or *scratches his head* at some *hard particulars*, but *hang* him without mercy, if ever he comes under any *Jury* of Theirs.

Certainly, one may with some reason doubt *Miracles* which *Jews* (and *Jews* that never agreed together before, so much as in the *day of the month*) promote and cry up; assuring us all the while, *that the defence of Christianity* is their drift and aim. Nay, *Jews* too that fly in the faces of these *infallible Witnesses*, and presently make *them* the greatest *Monsters in Nature*, if they chance to accuse a *Brother* of any *Villany*, tho' never so probable or plain.

To shew yet further the real zeal a *True*

Protestant bears to His *Majesty*, what *Magistrate* or *Magistracy* asserts His *Kingly Rights*, whom they have not *vilified* and *Lampoon'd*, at the very time perchance when they are running down some *Servant of His Majesty*, even upon pretence of his defaming the Justice of the Nation? 'Tis lawful in them to rail at a *Surrey Jury*, if they censure Mr. *Pilkington* for discrediting a fellow Citizen. They may (forsooth) without any fault, *libel* some of the eminentest *Gentlemen of Essex*, as *corrupt* and *perjur'd*, if they find *Billingsgate-Hickeringill* to have a *black* and *scandalous mouth*. Nor shall the *Oxfordshire Jurymen* want *Judgments*, if Pamphlets can create them, for condemning COLLEDG, a *Traytor* of as rank a smell (in a manner) as the late *Regicides* themselves. For he was publicly *Seditious* in his words, and he himself confess'd, *that he came with Horse and Arms to* Oxford *to guard the* Parliament *against the* Papists; and what that means in the mouth of one that reckon'd the *Bishops Tantivies*, and the rest of the King's *Friends* at least *Popishly inclin'd*, may

may be eaſily imagin'd. 'Twas prov'd alſo againſt him, that, in a Quarrel about the *Parliament*, he ſaid, *he had loſt blood in the* Cauſe, and *that more ere long would be loſt.* He ſaid alſo openly, *He might* (*for ought he knew*) *be a* Colonel *ſhortly.* Again, 'twas proved, that, upon the old ſham and pretence of *Proteſtant Religion and Property*, he was a promoter (even by diſtinctive Ribbons) of *Ligues* and *Parties*; That he was a *diſperſer* of *Villanous Pictures* and *Ballads*, to the *King's Diſhonour*; That the firſt *Draught* of the Trayterous *Libel* the RARE SHEW was found in his Houſe; That He had given it out to be Printed; and that he juſtified the horrid *Proceedings* of the *Long Parliament*, even the *King's Murther*, All which, and more was made out againſt him, by Witneſſes of unſpotted Reputation; beſides the many poſitive and *probable Treaſons*, ſworn by *Dugdale*, *Smith*, *Turberuil*, and the reſt of his intimate *Companions*; And yet for all this, the *Miſcreant* is vindicated by the *Party*, honour'd with a *Picture*, and under it *Verſes* that vilifie the *public Juſtice* in the higheſt degree.

But

But, if we come to *single Persons*, who has in the Nation been so *harrast*, and *bespatter*'d with so many Calumnies and Lyes, as Mr. L'ESTRANGE? One, if we consider his *Quality*, not only of a *Family* still in being, and Eminent among us, but as ancient as the *Conquest*; and, which is more, so *Noble* and *Great* then, that a *Princely* House (to wit, that of *Darby*) deems the *Title* and Honour it receives thence, as the *first Flower* in its *Coronet*.

If we come to his *Breeding*, He is a Man of *Letters*, and of excellent *Conversation* too. Nor was there ever a greater Master of the *English Tongue*, whether we consider the clearness and *variety* of his Expression, or his stupendious *celerity* in writing.

Then, for his *Loyalty* (which is his *great fault*, and has contracted him all his *Enemies*) He sided early with the *late King*; was in *Newgate* for *Treason* also (as they call'd it) for Him; He was esteem'd, in the worst of Times, by all the *Cavaliers* as one of their *choice Members*; and as soon as the *King* return'd, by defending the *Church*

He

He drew all the enrag'd *Hornets* about his Ears; which now shows us further his *Fidelity*, since, upon the discovery of any *Treachery* or *Falshood* in him, they might have *legally* excluded him from all *Pardon* and *Indemnity*.

Lastly, for his *Religion*, and firmness to the *Church of England*, no man from first to last ever gave greater testimony of it than he; being still in the Gap, still in the Breach, as his disadvantageous Books to *Popery* show, as well as those against the Treacherous and *Apostate Children* of the Church, the most dangerous Enemies by many degrees, as the Affairs of the Nation have stood these several years. Mr. *Prance* therefore got as little *Credit* by accusing him for a *Papist*, as he did by his voluntary and open *Confession* to the *King* and *Council*, *That what he said of Sir* E. Godfrey's *Murther, was false from Top to Bottom.* Nor could he have invented a more *foolish* and *unlikely* place than SOMERSET-HOUSE, for Mr. *L'Estrange* (as a conceal'd *Papist*) to frequent; since *Protestants* of all conditions are daily running

ning thither (as they do to the *Jews* Synagogue) to view their Fashions and Ceremonies.

But what has this *Gentleman* done, to deserve their Barbarous and Republican Usage? Why, because like a faithful *East-Angle*, or *Norfolk*-man, OBSERVING the *Danish*-Fleet on the Coast, their *Hinguar* and *Hubba* landed, King *Edmond* and his *Family* pursu'd; he fires the *Beacons*, allarms his *Fellow-subjects*, and thereby defends not only *Christian Religion*, but prevents also the spilling of more *Royal Blood*; and therefore, I dare affirm, if ever any body sav'd a *Kingdom* by a PEN; Mr. *L'Estrange* has really done it.

Besides, we are not only beholden to Mr. *L'Estrange* and ingenious *Heraclitus*, (who follows him close, and with long strides) for discovering the many abominable Lyes and Contrivances against *Church* and *State*, but for preventing *Ten thousand* more; for these *Loyal* and *Worthy* men have (after much Fatigue and repeated Out-cries) taught the *Seditious Scriblers*, or rather their *Grave Directors*,

a

a little *Orthography*; that is, to *ſpell* now and then *true*, a paſſage not *falſe* in every word; as alſo, ſome little caution in their ill-deſign'd inſinuations and Comments, ſince they dare not proceed in their former impudent and prodigious way of *vindicating here*, and *defaming there*, which muſt (had it continu'd) have inſenſibly inflam'd the whole *Nation*; for they now find by woful experience, *That* Truth *will out next day*; *and that all things are at length, nay preſently, anſwer'd to their loſs.*

And now I am mentioning theſe *Excellent men*, and how outrageouſly they have been us'd by the KETTS, or *True Proteſtant Mechanics* of the Age, becauſe they zealouſly ſtood up (as I ſaid) for *His Majeſty*, and all *His faithful Followers and Servants*: I cannot paſs by Mr. DRYDEN's Caſe, ſince it ſo particularly ſhows us (according to my Deſign) the Nature and Folly of the *Herd*; who, to make ſome little noiſe, or evaſion, will run down their very *darling Arguments*, and *moſt ſpecious pretences*, without the leaſt care

or regard; for this *Gentleman* (looking doubtless upon *Neutrality* or *Idleness* as a piece of *Ingratitude*, as well to that *Mighty Giver* of the *Talents He enjoys*, as to the *Great Monarch*, who has (till been so Indulgent and Kind) thought fit to describe the *Kingdoms Miseries*, and their *Cause* in *POEMS, that convinced the very *Factious* in their *Judgment*, and triumph'd over every faculty of theirs, except that *Diabolical Will*, which (as we see) resists even GOD Himself. No sooner then had he publish'd his *happy Thoughts*, which pleas'd many an *honest man*, but the *Hornets* were presently about him too; and, to give him (as they thought) his *mortal wound*, they printed his *Elegy* upon *Cromwel*, with great clamour and joy; But whether they have hurt *Him* or *Themselves* most by it, I desire the *Reader* to judge. For how hideously have they bawl'd against every *Royallist* who twitted them (and that with great *Reason* and *Necessity*) with FORTY ONE, the KING's MURTHER, *&c.* because it intrench'd, forsooth,

*Absalon & Achitophel, The Medal, *&c.*

forſooth, on the *Act of Indemnity*; when as that *Amneſty* or *Pardon* never intended (*had man the power of knowing Thoughts and future Actions*) the forgiving of any, but thoſe that were ſorry for their former Crimes, and conſequently reſolv'd to be afterwards *True Subjects*. What *impudent Fools* therefore are *They*, who throw the ſaid *Elegy* into the *Author*'s Diſh, who has not only the genuine and true *Plea* of *Inconſideration* for himſelf (as being, when he wrote it, a *young Graduate*, or *Boy* newly come to Town) but alſo (which is much more) his *latter apparent Duty to his King, both in Words and Actions*, ought moſt effectually to vindicate him; Whereas, no *Tranſgreſſors* are charged with the late *Rebellion*, or any thing belonging to it, but *Thoſe* who manifeſtly run now to *Sanctuary* with *polluted hands*, and with their former blackneſs of *Intention*. Nay, if we conſider this Accuſation as to Mr. *Dryden*, and interpret it *verbatim*, what can it mean but this? *You wrote*, Sir, *once in praiſe of* Cromwel; *and therefore are a great Villain for oppoſing any body that either*

writes

writes or acts at present against your lawful King and Master; And truly, thus in effect (that is to say, as to the matter of Fact) stands their Justice to any one, whom they decry and calumniate.

But to draw to a *conclusion* for the present, (tho' the Subject abounds with such *Superfluity of Matter* as to render the sterilest fancy exuberant) I will, in imitation of the SQUIRE (having already given him *Preface* for *Preface*, *Story* for *Story*, and *Section* for *Section*) end my *Treatise*, also, with my *end* of writing it; which is (I must needs say) to remind the *Reader* of our late *Miseries*, and of our *happiness* by the *King*'s Return; To let Him see the *True Protestant* DESIGN, *viz.* That of *Subverting the Government*, and of bringing us again into our former *Bondage* under the threed-bare pretences of the *fear of Popery*; to give Him also a short account of their *Religion* in speculation and practice; and then to shew their *disobedient Principles*, and restlessness, who will have even JULIAN in their

their mouths, when they themſelves are the moſt abandon'd APOSTATES that ever were. And ſo tranſcendent and particular are they herein, that notwithſtanding their publickly owning themſelves *Seperatiſts*, their conſtantly frequenting *Conventicles*, their openly writing and exclaiming againſt the *Superſtition of the Church* of *England*, yet for the *Office* of a SHERIFF ſhall Mr. *Bethel* himſelf go *to Church*, *Aſſiſt at the Common* Prayer, and then not only *receive the Communion* at an *Altar* ſurrounded with *Rails*, and from a *Prieſt* in his *Surpliſs* but with the horrible (as they ſometimes cry) and unſufferable aggravation of *Kneeling* alſo, What *Mercy* therefore can the moſt compaſſionating *Government* ſhew to ſuch a ſort of People? Or what would tender *Origen* (were he alive) think could become of them at the *Day of Judgment*? The *Papiſts* have perchance ſome thing to Mollifie an eaſie *Magiſtrate* with, when he really ſees both *Great* and *Small* among them, *leave Imployments*, *ſuffer Confiſcations*, *endure Impriſonments and*

the like, for what what they think and call Conſcience. This alſo makes ſeveral good Men to *commiſerate* not a little the *Quakers*, who believing their way of *Worſhip* conformable to *Gods* command, *will bear affliction and loſs rather than forego it*; ſo that 'tis evident no *Diſſenters* from the *Church* of *England* have any *Conſcience* except theſe two; and therefore none but they (could the *Legiſlative Power* with prudence *Indulge*) deſerve any favour or connivance; all the others meeting meerly out of *Faction* and *Intereſt*; to the great damage of the *Government.*

Theſe are the Motives (to wit *Intereſt* and *Faction*) that cauſe the SQUIRE, (inſtead of quieting the minds, of his *Party*, and endeavouting to bring them to their due *Obedience*) to declare againſt *Gregory's* Tears and Prayers, and to inſtill *Fear* (if poſible) into the *Silly*, and furniſh at the ſame time the *harden'd* and *inveterate* with his beſt *pretences*; theſe alſo moved him ſo earneſtly to wiſh, not only the unnatural tearing a *Brother* out

of

of the *King*'s Arms, who (humanly ſpeaking) is His ſole Bulwark and Defence; but to aim (by His *Excluſion from the Crown*,) at the ſubverſion of our moſt *Fundamental Laws*, which muſt certainly have created unexpreſſible Troubles in our Age, and moſt diſmal conſequences hereafter, and laſtly, theſe made him ſo malitious againſt a *Prince of Valour*; a *Prince of His word*; and a *Prince of that virtue* and *conduct*; that His *Goodneſs* has thaw'd the very *Orcades* and *Thule*, and His matchleſs *Prudence* (in ſpight of His late mighty diſadvantages) rendred *Scotland* even quiet and united, notwithſtanding its turbulent temper during the Reigns of Queen *Mary*, King *James*, *Charles* I. and *Charles* II. till now. Nay when every thing is fully conſidered, the *Intereſt* he has preſerv'd in *England*, and the real *Affection* the Perſons of *Quality* and *Eſtate* (both *Noblemen* and *Gentlemen*) bear him is as great a demonſtration of his *Wiſdom* as can poſſibly be imagined. Had the ſaid SQUIRE thought of his *Profeſſion* and follow'd the admirable example

of the preſent *Clergy*, he would inſtead of his villanous JULIAN have ſpent his time in deſcanting on the *Accidents* of the late *Rebellion*, and then remember'd the *Factious*, that the *firſt promoters* even of a proſperous *Sedition* are ſtill left in the Lurch, whilſt a *new Brood* (perchance 5 or 6 removes off) are they that get the Prize; *for thus I am ſure it happen'd formerly with all the firſt Sticklers among the Lords, the Commons, the Army, and the City alſo.* I ſay had the SQUIRIE thought of his *Profeſſion* and perform'd his Duty, he had ſav'd his own *Reputation*, and my *trouble*: for being an *Engliſh Subject* and having ſeen with my own eyes the late glorious *King* at the Head of a Loyal, tho unſucceſsful *Army*, and afterwards March before Another, beſmeer'd with the gore of His moſt *faithful Servants*, and conducting Him to the bloudy *Theatre* on which He made Himſelf *greater* than the *Cæſars*, I cannot (I confeſs) but have often ſad thoughts, eſpecially when I ſee the ſame *Methods* and *Phyſick* preſcrib'd again, and many of the ſame *Mountebanks*, the preſent *Operators* and *Diſpenſers*. ADVER-

ADVERTISEMENT.

There was intended at the end of this small Treatise an Account of the Blessings *of a* Commonwealth *which the* SQUIRE *aims at, with some pretty* STORIES *relating to that* Pretious *Government, but it being thought at present too long, 'tis defer'd to another time,*

FINIS.